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[CHEAP REPOSITORY. Number 37.]

THE

BLACK PRINCE,

A TRUE STORY;

BEING

An Account of the LIFE and DEATH

OF

NAIMBANNA, an AFRICAN KING'S SON,

who arrived in England in the Year 1791, and set Sail on his Return in June 1792.

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The BLACK PRINCE,

A TRUE STORY.

IN Africa, the country where the ne-
groes live, and from which ſlaves
re taken, there was a king who was not
Chriſtian, but who was a better man
to their ſhame be it ſpoken) than many
ho call themſelves Chriſtians. Though
e could neither read nor write, he had
ood ſenſe enough to grieve for the miſe-
and ignorance of his poor country-
en, and he was deſirous of doing them
ood if he but knew how.

At length a number of Engliſh gen-
emen, who had at heart the ſame thing,
rmed themſelves into a company for

the purpoſe of putting a ſtop to the trade in ſlaves, and ſpreading in Africa the bleſſings of the goſpel.

Their plan was to form a ſettlement in the river Sierra Leone, where the above-mentioned king lived, and they accordingly ſent over an agent to talk with the king and to procure his conſent.

The good old king was very glad when he heard of their intentions; he eaſily ſaw that ſuch a ſettlement would produce great benefit to his country; he therefore became the ſtaunch friend of the Company, and alſo of the Settlement which was ſoon after formed, and he continued ſo to the day of his death.

The king had thought before this time that there were none but bad people in England, for to uſe his own words he had "never before ſeen any Engliſh men who were not bad people," but he now found that though there were many wicked people in England, there were many good people alſo. Being infor-

ned that what made the people in England good was the Chriſtian Religion, he reſolved to ſend thither his ſon about 23 years of age, who was put under the care of the Sierra Leone Company's agent, and by him brought to England, the Company readily undertaking the charge of his education.

Naimbanna, for ſo he was called, arrived in England, in a veſſel called the Lapwing, in the year 1791, and proper perſons were choſen to inſtruct him in reading, writing, and other parts of education: but before we proceed to give an account of the progreſs he made during his ſtay in this country, it may be proper to make the reader acquainted with his character at the time of his landing. His perſon was not handſome, but his manners were extremely pleaſing, and his diſpoſitions kind and affectionate:—at the ſame time, his feelings were quick and jealous, and he was very violent in his temper, as well as proud and diſdainful. Though he laboured under great diſadvantages from the want of early education, yet he

ſhewed ſigns of a good underſtanding, and he appeared to be very ſharp-ſighted in finding out people's real character.

He had not been long in England before a thirſt of knowledge was found to be a leading feature in his character. His teachers have ſaid that he would often urge them to prolong the time employed in reading and that he was always thankful to any one who would aſſiſt him in learning any thing that was uſeful. He was never led into company where the time was waſted in idle talk without being ſorry, and when left to himſelf he would employ not leſs than eight or ten hours of the day in reading.

As it was the main object of the gentlemen, to whoſe care he had been entruſted, to give him right views of Chriſtianity, pains were taken to convince him that the Bible was the word of God, and he received it as ſuch with great reverence and ſimplicity: "When I found," ſaid he, "all good men minding the Bible, and calling it the word of

God, and all bad men difregarding it, I was then ſure that the Bible muſt be what good men called it, the word of God." But not content with the report of others, he read the Bible for himſelf. He would ſometimes complain of being fatigued with other ſtudies, but even when he was moſt fatigued, if aſked to read a little in the Scriptures, he always expreſſed his readineſs by ſome emotion of joy: He uſed to ſay, that he was ſure of meeting with ſomething in the Bible which ſuited every caſe, and ſhewed him what was right and what was wrong; and that he likewiſe found in it good examples to encourage him to do what was right, and bad examples to deter him from doing what was wrong. In ſhort, he was not one of thoſe who read the Bible, and think little or nothing about what they read, but conſidered it as the rule of his life; and if at any time his behaviour was amiſs, and a text of Scripture was mentioned, which proved it to be ſo, he would immediately ſubmit to its authority. Nor was his regard for the Bible merely of an outward kind, it plainly affected his

heart. He had tried, when in Africa, to uſe his own words, to *make himſelf as proud as he could*, and he thought it great to revenge himſelf on any one who had done him an injury; but from the Bible he acquired ſuch humble views of himſelf, that he was led to ſee his need of Chriſt as his Saviour, and the neceſſity of relying on him as the ground of acceptance with God. Humility was a quality which he found it hard to attain; but before his departure from England, not only his pride, but alſo his revengeful ſpirit had become hateful to him. The progreſs he had made in ſubduing his paſſions, during his ſhort ſtay in this country, conſidering the natural violence of his temper, was conſiderable. He always expreſſed ſorrow when he had been haſty or paſſionate in his conduct: as he became more acquainted with Chriſtian principles, he acquired more courteſy and delicacy of manners, ſome degree of which was indeed natural to him, and the ſuperſtitious belief in witchcraft, to which Africans are ſo prone gradually left him.

He paid great reſpect to the teachers f Chriſtianity, whom he wiſhed much invite over to his country; took great elight in the exerciſes of devotion, and ould talk on religious ſubjects with uch openneſs and ſimplicity, and with- t any mixture of enthuſiaſm. Love nd gratitude to God, who had deliver- l him from the ſtate of darkneſs in hich, in common with millions of his ountrymen, he had been lately plun- ed, were ſtrongly impreſſed on his ind, and had a ſtrong and abiding ffect on the whole of his conduct.

His tenderneſs of conſcience was ve- ſtriking, and it ſeemed to have be- ome his deſire on all occaſions, to know hat line of conduct was moſt agreea- e to the word of God: when he could etermine that point, he would not he- tate about reſolving to purſue it.

The reader will have a better view f the character of this black Prince om the following ſtories of him, the uth of which is well eſtabliſhed.

His father had ſeen ſo much drunken-neſs among the Engliſh ſlave traders on the coaſt of Africa, that he concluded drunkenneſs was very common in England, and in order to prevent his ſon falling into that abominable practice, he laid a command on him, ſtating at the ſame time the ground of his fears, that when he came to England, he ſhould not be prevailed upon to drink ſpirits of any kind, nor to drink more than a glaſs or two of wine at a meal.

When young Naimbanna found how ſtrongly obedience to parents is enjoined in the Bible, he regarded this command of his father as ſacred, nor was he ever known to violate it.

Soon after he came to London, he was taken to ſee St. Paul's the grandeur of which it was thought would aſtonish him, but to the ſurprize of the gentleman who went with him, on getting to the upper part of the building, terror ſeemed to ſwallow up every other feeling; he made the utmoſt haſte to deſcend, nor did he ſtop till he found himſelf ſa-

y landed in the church-yard, when in very earneſt manner, he thanked God or having ſpared him. When aſked he reaſon of this ſtrange conduct, he aid, that on looking down from the top f St. Paul's, he was ſo ſtruck with the earneſs of death and judgment, that e loſt ſight of every other object; that e never felt before how much he deſer-ed puniſhment at the hands of God, nd that he only thought of eſcaping eſt ſuch a ſignal puniſhment as being rown from the top of St. Paul's ſhould vertake him.

He was preſent once in the Houſe of ommons during a debate on the ſlave ade. He there heard a gentleman, ho ſpoke in favour of the trade, ſay me things very degrading to the char-ter of his countrymen. He was ſo raged at this, that on coming out of e Houſe, he cried out with great vehe-ence, "I will kill that fellow wher-ver I meet him, for he has told lies of y country:" he was put in mind of e Chriſtian duty of forgiving his ene-ies; on which he anſwered nearly

in the following words:—"If a man ſhould rob me of my money, I can forgive him; if a man ſhould ſhoot at me, I can forgive him; if a man ſhould ſell me and all my family to a ſlave ſhip, ſo that we ſhould paſs all the reſt of our lives in ſlavery in the Weſt Indies, I can forgive him; but, added he with much emotion, if a man takes away the character of the people of my country, I never can forgive him." Being aſked why he would not extend his forgiveneſs to one who took away the character of the people of his country, he anſwered,—"If a man ſhould try to kill me, or ſhould ſell my family for ſlaves, he would do an injury to as many as he might kill or ſell, but if any one takes away the character of black people, that man injures black people all over the world; and when he has once taken away their character, there is nothing which he may not do to black people ever after. That man, for inſtance, will beat black men, and ſay, 'O, it is only a black man, why ſhould I not beat him?' That man will make ſlaves of black people; for when he has ta-

ken away their character he will ſay, O, they are only black people, why ſhould not I make them ſlaves.' That man will take away all the people of Africa, if he can catch them, and if you aſk him, but why do you take away all theſe people, he will ſay, 'O, they are only black people they are not like white people, why ſhould not I take them?' That is the rea on why I cannot forgive the man who takes away the character of the people of my country."

He was then told that it would be very wicked to kill this gentleman, or even not to forgive him, ſeeing the Scriptures ſaid, "Forgive your enemies,"—"Vengeance is mine, I will repay, ſaith the Lord." This immediately quieted his rage, and he became as calm as a lamb, nor was uſed afterwards to expreſs the leaſt anger againſt the gentleman who had ſo much offended him.

At another time, when he ſaw a man beat his horſe about the head, and otherwiſe uſe it ill, he became very an-

gry, and talked of getting a gun to ſhoot the man, for he was ſure he deſerved it, and alſo of carrying a gun always about him to ſhoot ſuch bad people. As ſoon, however, as a paſſage of Scripture which condemned ſuch violence was mentioned to him, his anger ceaſed, and he became ſorry for it.

The delicacy of his mind appears from the following circumſtance: while reading a book to lady, which had been recommended to him as a good book he met with a word, ſuppoſed by him to convey an impure idea, he inſtantly ſtopt, and ſhut the book, without aſſigning any cauſe. The lady ſoon after quitted the room, when his diſpleaſure, which her preſence had kept him from expreſſing, broke forth; he daſhed the book, with a degree of fury which aſtoniſhed the gentleman who was preſent, againſt the wall of the room, declaring that the man who wrote the book, ought to be puniſhed for deceiving people, and putting bad thoughts into their heads; and

as for the book itſelf, that he ſhould burn it wherever he might happen to meet with it. He was ſoon convinced of the impropriety of his warmth, but he continued to regard the book, and it's author, as highly blameable.

He was ſo concerned for the credit of his counry, and ſo fearful of the conſequence of drawing contempt upon it, that, except with particular perſons, he was averſe from giving very minute accounts of the ſtate of African manners, arts, cultivation, or ſociety. On the ſame account, he ſtudiouſly avoided ſtrong marks of wonder at any thing he ſaw in England, leſt an inference ſhould be drawn from it to the diſadvantage of Africa. When he choſe, however, to be unreſerved in talking about his country, he was never known to violate truth in the accounts he gave.

Among the difficulties which his new view of things laid upon him, one reſpected his wives. He had two while in Africa, but he clearly ſaw the New

Teſtament allowed only one; his difficulty was, to know which of them it was right for him to keep. He thought at firſt it would be right to keep her whom he had firſt marrried; but then he conſidered that ſhe had borne him no child, and that the ſecond, who was beſides the wife of his affections, had brought him a ſon; this laſt circumſtance ſeemed to have decided the queſtion in favour of the ſecond, he declared himſelf ready, however, to make a ſacrifice of his feelings, ſhould it appear right to keep the firſt in preference.

In about a year and a half after his arrival in England, he could read fluently though, at firſt he knew little of the Engliſh tongue, and could write a letter. He had alſo made himſelf acquainted with common arithmetic, and the firſt elements of mathematics, and had beſides imbibed much general knowledge.

While he thus went on improving the news of his father's death reached England, and called him ſuddenly to

Sierra Leone. He felt much anxiety when he was on the eve of returning, from the variety of new duties, which the deplorable ſtate of his country ſeemed to lay upon him. He was very deſirous that his future conduct might not diſcredit his new religion; and it appeared to thoſe with whom he converſed, that there was no perſonal ſacrifice which he was not ready to make for the ſake of Chriſtianity. To have the honor of becoming himſelf a teacher of it, ſeemed to be the ſummit of his wiſhes.

In the month of June 1793, he embarked on board of one of the Sierra Leone Company's veſſels, called from him, the Naimbanna, after having taken an affectionate leave of all his friends in England.

During the paſſage, his mind was almoſt conſtantly employed in pondering over thoſe difficulties which he thought he ſhould have to combat on his return to Africa, and in deviſing the means of overcoming them. Numberleſs were the plans which he formed for the pur-

poſe of ſpreading the light of the goſpel among his rude countrymen; though he ſeemed at the ſame time to ſuffer much uneaſineſs, from a fear of diſappointment, which became ſtronger as he approached his native ſhores. He had left England in perfect health, but on reaching a warmer climate, he was much affected by the heat, and caught a violent cold, which began with pains in his throat and head, and ended in a fever, which the continual working of his mind had contributed much to produce. He was frequently light-headed, and his intervals of ſenſe were ſhort and few, but they afforded to thoſe around him ſtriking proofs of a humble truſt in the mercies of God through Chriſt, and of a perfect reſignation to his will. During one of thoſe intervals he called to his bed ſide a fellow paſſenger; and obſerving to him, that he began to think he ſhould be called hence, before he had an opportunity of telling his mother and his friends what mercies God had ſhewn him, and what obligations he lay under to the Sierra Leone Company, begged of the gentleman

to write his will, the ſubſtance of which was, that his brother ſhould take charge of his property, till his ſon, then a child, come of age; and, in the mean time, ſhould reimburſe the Sierra Leone Company for the ſums advanced by them on his account.

To this he ſubjoined a ſtrong requeſt that his brother ſhould as far as in him lay, oppoſe the ſlave trade, and for the ſatisfaction of his friends, he added, "That nothing may be imputed to the Sierra Leone Company by any evil minded men, whoſe intereſt may oppoſe that of the worthy Company. I here declare, in the preſence of that God, in whom I place my truſt, that during my ſtay in England, I always enjoyed very good health, and received the greateſt civilities from all thoſe under whoſe care I was, and at my leaving England I was in perfect health."

When the veſſel got to Sierra Leone, he had become inſenſible to every thing that paſſed round him, except for very ſhort intervals. He was taken aſhore

to the governor's houſe, at Freetown, where his mother with a brother, and ſiſter of his, and ſome other of his relations, to whom notice of his dangerous ſtate had been ſent, ſoon after appeared. The diſtracted looks of his mother, and the wildneſs of his ſiſters grief on ſeeing him affected every one; but when at length they perceived that he breathed no more, their ſhrieks and cries were diſtreſſing beyond meaſure. He died about twelve hours after coming on ſhore.

Thus ended the days of this amiable and enlightened African, from whoſe labours extenſive good might have been expected. But before we proceed to make a few reflections on his ſtory, it will be well to notice two memorandums which were found in his pocket book after his death, and which ſerve to confirm what has been already ſaid of the tenderneſs of his conſcience, and the purity of his manners.

The firſt was written in conſequence of his falling into ſome company where profane and obſcene converſation had

paſſed, and was as follows: "I ſhall take care of this company, which I now fall into, for they ſwore a good deal, and talked all manner of wickedneſs and filthy. All theſe things—can I be able to reſiſt that temptation?—No, I cannot, but the Lord will deliver me."

The other was written after he had been ſome time at ſea, and had made ſome unavailing remonſtrances to the captain on the profaneneſs of his crew; and in it, he declared that "if the crews of other veſſels ſhould be like the crew of the Naimbanna, he ſhould never think of coming to England, though he had friends there as dear to him as the laſt words of his father."

May we not conclude from the above ſtory, that God has given to the moſt rude and ſavage people, minds capable of knowing, loving, and ſerving him. And may we not learn hence, to cheriſh ſentiments of kindneſs and affection towards all men, whatever be their colour, or however low they may ſtand in

the ſcale of human beings. Thoſe, eſpecially, who know how to eſtimate the bleſſings of religion, and who have a regard for the everlaſting happineſs of their fellow creatures, will be encouraged by it, to promote, with zeal, every plan which tends to introduce Chriſtianity among the ſavage nations of the earth, or to remove the hindrances to its introduction. Happy, if through their inſtrumentality, thoſe who now ſit in darkneſs, ſhould be brought like Naimbanna, to know God and themſelves, and to rejoice in hope of his glory.

Let us alſo learn from this ſtory, that God's ways are not as our ways. Short-ſighted as we are, we were ready to conclude that this young man had been ſent by heaven to be a bleſſing to Africa, and to ſpread the Chriſtian religion among his own countrymen. But God, who ſees and knows all things, determined otherwiſe. He ſaw it right to take Naimbanna from the evil to come; thus diſappointing our hopes, but, at the

ſame time, teaching us to check the diſpoſition we are too apt to indulge, of prying into the ſecrets of heaven, and to conduct all our plans and inquiries, under a ſenſe of our own ignorance, and in a full dependance on the overruling providence and righteous government of God.

May we not alſo draw a leſſon from the conduct of the old king on this occaſion. It was not the wealth, the grandeur, the learning, or the arts of England which ſtruck him as deſirable, but the religion of England. He ſent his ſon thither, not to make a fortune, not to procure an inſight into trade, not to form great connexions, but to learn the Chriſtian Religion. How many parents are there in this country, where it is ſo eaſy to attain the means of learning the Chriſtian Religion, who take no pains to make their children acquainted with it.

But a ſtill more inſtructive leſſon, and one which applies more generally,

may be drawn from the conduct of the black Prince, whose story has just been told. He comes among us rude and ignorant, with no just ideas of religion, and after having been accustomed for 23 years to indulge all his passions without any restraint. No sooner, however, is Christianity placed before him, than he is struck with its truth and beauty, and embraces it with a child-like simplicity. As he views himself in the glass of Scripture, he perceives its account of human nature to be true from his own experience. Humbled under a sense of his sins and imperfections, trembling under the apprehensions of the consequences of them, and sensible of his inability to help himself, he gladly lays hold of the hope set before him, he believes the promises of God to the penitent, and relies for salvation on Christ alone. Nor were these new views unavailing, on the contrary, they produced striking effects. In consequence of them, with the help of God's grace, he imbibes the spirit of the Gospel. His prejudices are overcome, his temper is

regulated, his paſſions curbed, his very manners are improved by it; in ſhort, he ſeemed to uſe the language to become a new creature. Tell me, Reader, haſt thou ever experienced in thyſelf this change which Naimbanna underwent? Remember that our Saviour has told us, that "except we be converted, and become as little children, we ſhall in no wiſe enter the kingdom of heaven." Has thy heart been turned to fear and to love and to ſerve the Lord thy God, or does thy conſcience witneſs againſt thee, that thou art yet a ſtranger to the peace and joy as well as the obedience of the goſpel?

If the living in a Criſtian land, and called by a Chriſtian name, thou art no Chriſtian, repent without delay I beſeech thee. Receive, from this time, the goſpel as a little child. Put off that pride which ſtands in the way of thy repentance, and of thy ſalvation. Be humble and willing to learn like this prince Naimbanna. Read, like him, the ſacred Sciptures, with reverence

and with prayer to God for his bleſſing. Soon thy days, like his, ſhall be numbered, and if thou art borne in a Chriſtian land, ſhalt leave the world without having ever truly known the powerful influence of Chriſtianity, the very ſtory which thou haſt juſt read, ſhall hereafter riſe up in judgment againſt thee.

THE

GRAVESTONE;

BEING AN ACCOUNT

(Supposed to be written on a Gravestone,)

Of a Wife who buried both her Children on one day and who, from that time, became a very Devout Christian.

WITH A SUITABLE

ADDRESS TO THOSE WHO MAY BE ATTENDING A FUNERAL.

HERE rests in peace a christian wife
Safe from the cares and ills of life;
Taught by kind Heaven's afflicting rod,
She well had learnt her way to GOD.
Once a gay girl, she trod the green,
The foremost in the festive scene;
'Twas then she follow'd all her will,
And wedded William of the hill:
No heart had he for prayer and praise;
No thought of GOD's most holy ways;
Of worldly gains he lov'd to speak,
In worldly cares he spent his week;
E'en Sunday pass'd unheeded by,
And both forgot that they must die.

While thus by ſatan quite beguil'd,
The God of Mercy ſmote her child;
Bereft of one ſweet infant dear,
She ſhed the mother's mournful tear;
A ſecond next ſhe tried to ſave,
Then bore the ſecond to the grave;
Both on one day the parent led
To ſilent manſions of the dead.
There, while ſhe wept her childrens' fate,
She learnt to feel her mortal ſtate;
Stood pondering all her errors paſt,
As if that day had been her laſt;
And as ſhe held the mournful bier,
Dropt for herſelf a ſecret tear.
Once ſhe believ'd her ſins were few,
But this one moment clear'd her view;
Then firſt ſhe felt a Saviour's need,
A ſinner in thought, word, and deed!
Of her own worth ſhe ceas'd to dream,
For Chriſt's redemption was her theme.
Henceforth her ways were order'd right,
She "walk'd by faith, and not by ſight;
She read God's word, believ'd it true,
And ſtrove to practice what ſhe knew.

Her huſband ſaw the mighty change,
And thought at firſt her humour ſtrange

Deem'd his own worldly ways the beſt—
But ſoon his error ſtood confeſt.
Ceas'd is the noiſe, the jarring ſtrife,
For now how humble is the wife!
He proudly feels each croſs event,
While ſhe, poor ſinner is content;
No more ſhe has her ſtubborn will,
Returns him daily good for ill;
And though her love is ſtill the ſame,
She loves him with a purer flame.
Oft would ſhe pray the God of grace
His lofty ſpirit to abaſe;
Upward his grovelling thoughts to raiſe,
And teach him humble prayer and praiſe.
Heaven heard her voice--the youth ſo gay,
The thoughtleſs ſinner learnt to pray;
And ſickneſs too, with pain and ſmart,
Was ſent to ſoften all his heart.

She follow'd next her huſbands bier,
She wip'd his laſt repenting tear;
She heard him mourn his former pride;
She heard him thank her when he died.
There, then, in hope of endleſs life,
Reſt both the huſband and the wife:
There too, the babes, whom God hath given,
And ſuch, we truſt, ſhall enter heaven.

ADDRESS

TO PERSONS ATTENDING A FUNERAL.

YE mourners, who in ſilent gloom
Bear your dear kindred to the tomb,
Grudge not when Chriſtians go to reſt,
They ſleep in JESUS and are bleſt.
Call then to mind their faith their love,
Their meetneſs for the realms above;
And if to heaven a ſaint is fled,
O mourn the living, not the dead;
Weep o'er the thouſands that remain
Deep ſunk in ſin, or rack'd with pain;
Mourn your own crimes and wicked ways,
And learn to number all your days:
Gain wiſdom from this mournful ſtone.
And make this chriſtian's caſe your own.

THE

DAY OF JUDGMENT;

OR, THE

GRAND RECKONING.

CHRISTIANS! profit by the warning
Which the word of God supplies;
Think upon that awful morning,
When the quick and dead shall rise.

Lo! each country, every nation,
All the globe we now behold,
(Wrapt in dreadful conflagration)
Smoke and fire at once enfold!

See the works of art so curious,
Lofty cities, temples, towers!
See the raging flame so furious,
All the mighty mass devours!

You who doat on earthly treaſures,
What diſmay will ſeize your frame,
When the ſum of all your pleaſures,
Crackles in the general flame!

Lo! the multitudes ſurrounding,
Whom the grave no more can keep;
Hark! the awful trumpet ſounding!
Death has broke his leaden ſleep.

All that in the tomb now ſlumber,
How at once they burſt their chain!
See they riſe, how vaſt their number!
All that liv'd ſhall live again.

Great and ſmall together meeting,
Lo! the ſea gives up her dead!
Then the ſea itſelf retreating,
Lo the heavens and earth are fled!

See the Lord of life deſcending,
Hear the dread ARCHANGEL'S voice
See the dead on CHRIST attending;
How the ſaints of GOD rejoice!

Myriads at that voice ſhall gather,
"Take the kingdom long prepar'd;

Come, ye bleſſed of my Father,
" Share my crown, my croſs you ſhar'd.

how different that dread ſentence,
Which confirms the *sinner*'s doom !
You who died without repentance,
" Come to judgment, ſinners come."

! to theſe what wild deſpairing,
What aſtoniſhment of heart,
ony paſt human bearing,
Will that dreadful call impart !

u who now profanely cheriſh
Unbelief and impious pride ;
believers ! ſee and periſh,
CHRIST for you in vain has died.

u who to the world diſſemble,
While you practiſe deeds of night,
pocrites ! behold and tremble,
All theſe deeds are brought to light.

n, who each conviction ſtifling,
Waſte your time, that ſacred ſtore,
ar the Angel, ceaſe your trifling,
Time," he cries, " ſhall be no more.

Loſt in eaſe, or drown'd in pleaſure,
" We've no time to think," you cry
But how'er you waſte the treaſure,
You muſt all find time to die.

You, who now this warning ſlighting,
Think that day not worth your care
I who now theſe lines are writing,
You and I muſt both appear.

O that you, theſe lines peruſing,
May be wak'd to ſwift repentance;
O that I, no moment loſing,
May prepare to meet my ſentence!

Z.

following is a List of the REPOSITORY TRACTS *already published by B. & J. JOHNSON, and now for Sale at their Book-Store, No.* 147. *Market St.*
PHILADELPHIA.

1 *Containing* The Shepherd of Salisbury Plain, Part I. & the Lancashire Collier Girl.
2 The Shepherd of Salisbury Plain, Part II. & The Sorrows of Yamba.
3 The Parable of the Laborers in the Vine-yard, The Horse race, & the Plow Boy's dream.
4 The wonderful Advantages of Adventuring in the Lottery, & the Happy Waterman.
5 The two Wealthy Farmers, Part I
6 Ditto. Part II.
7 Ditto. Part III.
8 Ditto. Part IV.
9 Ditto. Part V. & A New Christmas Hymn.
10 Sorrowful Sam, & An Account of a pious Negro.
11 Tom White the postilion, Part I.
12 Ditto. Part II. & The Grand Assizes.
13 The Cheapside Apprentice, True Examples of the discovery of Murder, & A Prayer in Verse.
14 Husbandry Moralized. & an Antidote for Slandering & Backbiting.
15 Black Giles the poacher, Part I. & the Gin Shop.
16 Black Giles, Part II. & a Hymn.
17 Tawny Rachel the Fortune-Teller
18 The two shoemakers. Part I.
19 Ditto Part II.

No 20	Two Shoemakers	Part III
No 21	Ditto	Part IV
No 22	The Harveſt home.	
No 23	The hiſtory of the plague in London.	
No 24	Joſeph & his Brethren,	Part I
No 25	Ditto	Part II
No 26	Ditto	Part III
No 27	Tricket the Gameſter	
No 28	The Fall of Adam.	
No 29	The life of William Baker.	
No 30	The Beggarly Boy A Parable.	
No 31	The shopkeeper turned Sailor, To which is prefixed the good Negro Woman.	
No 32	The troubles of life, To which is prefixed Patient Joe.	
No 33	The hiſtory of Mary Wood the Houſe Maid.	
No 34	The Hiſtory of Mr. Fantom.	
No 35	The Hubbub.	
No 36	The Valley of Tears.	
" 37	The Black Prince	
" 38.	Betty Brown	
" 39	The Cock-fighter	
" 40.	Onesimus	
" 41	History of Charles Jones	
" 42	Some Wells Thoughts for the new	

☞ Next week will be publiſhed Betty Brown the St. Giles' Orange Girl.